SYNOPSIS

Title of Research Design

A COMPARATIVE STUDY OF NYAYA LOGIC, BUDDHIST LOGIC AND ARISTOTELIAN LOGIC

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PROPOSAL OF RESEARCH WORK

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Introduction:-

Logic is a crucial aspect of philosophy that deals with reasoning. It is essentially a science of inference, where what we infer in our minds is expressed in language and takes the form of reasoning. The term "Logic" originates from the Greek word "Logos", which means word discourse or reason. Logic is the process of reasoning and drawing correct conclusions based on the given premises. According to Irving M. copi and carl cohen:

> "Logic is the study of the methods and principles used to distinguish good reasoning from bad reasoning".

My aim of the research is to compare Nyaya Logic, Buddhist Logic and Aristotelian Logic. Some people mistakenly believe that Indian Logic only refers to Nyaya logic. However, Indian logic also includes Buddhist logic. There are three renowned logicians in the world. They are Gautam, the great Indian Philosopher who founded Nyaya logic (Anviksiki or the science of critical study or Tarkashastra or the science of reasoning) in the 4^{th} century BC, Dignaga, the disciple of vasubandhu who founded Buddhist logic in the period of 480-540 BC and Aristotle, the great Greek Philosopher who founded traditional logic in the 3^{rd} century BCE.

Epistemology, which is one of the branches of philosophy, is closely associated with Indian Philosophical thought. It involves the study of the theory of knowledge and various methods of acquiring knowledge in the Indian system. According to Indian Philosophy, knowledge is the key to attainment of

liberation and the study of epistemology is called pramanas, which refers to the valid source of knowledge. Different Indian schools have their own ways of accepting various forms of pramanas. For instance, the Nyaya school of philosophy accepts four kinds of pramanas, namely pratyaksha or perception, Anumana or inference, upamana or comparison, and sabda or verbal testimony, while the Buddhist school of philosophy accepts only two kinds of Pramanas, namely Pratyaksha or perception and Anumana or Inference. Inference is the main element of this research work because inference deals with logical events.

Aristotle's logical system and theory of the syllogism have had a significant influence on western thought, as they stem from Greek Philosophy. His logical works, known as the "organon", represent the earliest formal study of logic. Aristotle was the first logician to perform a systematic investigation of logic by distinguishing between noun or term and verb. In the categories, Aristotle aimed to encompass all possible things that a term can refer to. He was the first logician to deal with the principles of contradiction and excluded middle systematically in logic. Aristotle is considered the first formal logician.

Relevance of the research:-

Philosophical thought is centered around humans. In logical terms, humans are considered rational animals. Rationality is a quality that distinguishes humans from other animals. Reason plays an immense role in our lives, as it helps us make accurate decisions and structure our thoughts. By applying logic to our daily life, we can arrive at the right decisions and make better choices. Logic is also essential for students studying subjects such as mathematics, science, philosophy and computer science, as it helps them exceed their intellect. Indian and western logic have both theoretical and practical value

in our lives. As society is made up of people, decisions must be made through logical reasoning. Therefore, people can improve and so can society.

Objectives of research:-

The main objective of this research work is to compare Nyaya logic, Buddhist logic with Aristotelian logic in terms of their syllogistic rules and fallacies. However, this research work will focus only on the inferences of Buddhist, Nyaya and Aristotelian syllogisms. The main objective of this research work are below:

(i) To understand the origins and development of logic of east and west.

(ii) To understand the nature and extension of logic.

(iii) To understand the multiple perspectives of Nyaya, Buddhist and Aristotelian logic.

(iv) To update and compare to the syllogism, rules and fallacies.

(v) To justify globalization, one must think globally and act locally.

Hypothesis:-

When researching Nyaya logic, Buddhist logic and Aristotelian logic, it's natural to question their relevance in the present day. People nowadays tend to believe the words of others very easily, which can result in dangerous situations. Therefore, it may be questioned how much these two logical systems are necessary in human life? Additionally, it may be questioned whether they have any practical application in human life or not? Finally, it may also be asked which of the three logical systems, Nyaya logic or Buddhist logic or Aristotelian logic, has more practical utility in our lives?

It is possible that some of the questions mentioned earlier may have been considered while researching Nyaya logic, Buddhist logic and Aristotelian logic. However, if individuals use their reasoning abilities, any problem can be resolved. Studying Nyaya logic, Buddhist logic and Aristolelian logic can provide us with a comprehensive understanding of logic.

The scope of the research:-

The ultimate goal of this research is to compare the logic of East and West, with special reference to Nyaya, Buddhist and Aristotelian syllogism. The research work will begin by explaining the nature, scope and division of logic, as well as the classification of inferences, structure, rules, methods and fallacies of Nyaya, Buddhist and Aristotelian syllogism. It will then proceed to compare Nyaya, Buddhist and Aristotelian syllogism. Finally, it will discuss the practical value of Nyaya logic, Buddhist logic and Aristotelian logic in our daily lives.

Review of literature:-

This research work literature has been reviewed in most of the secondary text sources and those secondary sources are only translated works from Sanskrit text. There is no any primary source used for this research work in directly. The review of literature on Nyaya logic system having some translation works (Primary Sources) of vatsyana's Nyayabhasya, uddyotakara's Nyaya-vartika, vachaspati's Nyaya-vartika-Tatparya-tika, udayana's Nyaya-kusumanjali and Jayanta's Nyaya-manjari etc. The review of literature of Buddhist dogic system having some translation (Primary Sources) works of vasubandhu's vadavidhi and vadavidhana, Dignaga's pramana-samuchchaya, Dharmakirti's pramanavartika etc. The sources of Aristotelian logical system

are collected from secondary data only, like, ‘An Introduction to logic’ by Irving copi.

To furture develop this research, it would be more useful to refer to the works of Dutta & chattergee, ‘An Introduction to Indian Philosophy’, TH Stcherbatsky, ‘Buddhist Logic’ Vol-I, II and Satis Chandra Vidyabhusana, ‘A History of Indian Logic’.

Research Methods:-

This research work focuses solely on qualitative aspects, using descriptive and analytical methods. For data collection I will visit different libraries of different universities of India. Also discuss with senior teachers regarding my research work and follow their instructions.

Structure of the Research:-

This research work is divided into six chapters, including an introduction and conclusion. Each chapter will be explained. These six chapters are-

First Chapter **:-** Introduction

Second Chapter **:-** Nyaya Logic

Third Chapter **:-** Buddhist Logic

Fourth Chapter **:-** Aristotelian Logic

Fifth Chapter **:-** Comparison between Nyaya Logic, Buddhist Logic and Aristotelian Logic.

Sixth Chapter **:-** Conclusion

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